



THEY SAY.

If you expect nothing you will not be disappointed.

There is to be a Fairbanks republican club organized.

A manly man is bound to succeed.

The knave cannot succeed.

Don't think because you are noticed that you are the real thing.

Dogs are noticed some times.

Be honest it will pay in the long run.

A dinnerstab is the most poisonous.

You have no chance to defend yourself.

It is the coward who stabs you behind your back.

You may think you will succeed, but wait.

When he falls he falls like Lucifer, never to rise again.

Cowards will run and deny their deeds.

No great deed has ever been done by a coward.

Why don't negroes apply for white men's places.

The only man that can win is the brave and honest man.

Don't become intoxicated by false notoriety.

Be what nature made you.

Be a brave man and be admired.

You may deny the Southern negro representation but it will react.

The Northern negro will kick against the Southern negroes because he is jealous of him.

It is not the Southern negroes, fault because he is shot down and imprisoned by force.

Stick by your friends it will pay you.

The new code did not accomplish what the bar expected.

Justices Taylor and O'Donnell, two old soldiers were left out.

Who is Callam, but a democrat.

he bar should ask for a suspension of the code.

Mr. Chapin Brown is a lawyer of active thought.

The people are opposed to have the justice courts in the station houses.

Ladies who have civil cases don't want to go to the station houses.

As there is a provision made for rent, it is quite likely the bar will oppose the recommendation of Major Sylvester.

Register Lyons is a safe negro representative.

He is from the South but he doesn't belong to the tattler class.

He is a man and a manly one.

President McKinley disliked informers and tattlers.

When you see it in THE BEE it is true.

The Slate of the Board of Trade was smashed.

The man who made the mistake should repent.

Meanness is bound to be exposed.

If you want reliable news read THE BEE.

Beware of the tattler.

Lion Versus Buffalo.
When Purvis and Clark were exploring in Africa, north of the Zambesi, they saw a large lion stalking a buffalo bull and a calf. In his native wilds the lion is no particular hero, while the African buffalo is one of the most dangerous of the wild things. So Purvis and Clark watched. Suddenly the bull charged, but the lion sprang to one side for an instant, then leaped for the calf. Before the beast could strike, however, the buffalo bull had turned again and charged. The lion, on the defensive, struck at his assailant, but the blow had no effect on the enraged creature. One of the long, cruel horns caught the lion in the side and the creature, weighing more than 400 pounds, was thrown ten feet into the air.—Chicago Tribune.

WERE BADLY SCARED.

Students of Dubuque High School Terrorized by Ghostly Fraternity Initiations.

Tied to a tombstone, lowered into a grave and frightened out of their wits by what they supposed to be a ghost, four terrified high school students were seen running out of the woods on Kelly's bluff, at Dubuque, Ia., the other morning. The cause of all this commotion was the initiation ceremonies of the P. O. E., the high school fraternity.

At 11 o'clock the candidates, Wilfred Lewis, James Green, Harry



A WHITE FIGURE AROSE.

Clemmons and Ray Wagner, were ordered to assemble at the summit of an elevation on Fourth street. They were there met by a party of young men in black robes, who blindfolded them and after escorting them about the hill, through alleys and cross streets, landed them in the old cemetery. Here the members of the fraternity went through the regular ritual, after which the candidates were tied to trees and tombstones to spend the remainder of the night. One of them managed to escape before his tormentors left the grounds. They gave chase and captured him, bound him hand and foot and dropped him into an old sunken grave, where bugs and toads creeping about him added to his terror.

While the other three were endeavoring to free themselves and remove the blindfolds they were scared stiff by a tall, white figure rising out of a grave near by and with a voice full of awe commanding them to disappear from his domain. He said they were sacrilegious and if they were not gone in 15 minutes he would return and subject them to the torture of the eternal region.

Fear added strength to their shaking limbs and in ten minutes the four students had burst the bonds that held them and broke into a mad race for the heart of the city. It is feared that the health of at least one of the victims will be seriously impaired on account of the experience.

MADE STRANGE OFFER.

Cincinnati Woman Seeks to Present Her Sick Husband to a Hospital Free of Charge.

A small woman walked timidly into the city hospital at Cincinnati and addressed the clerk.

"I have come to tell you that the hospital can have my husband, Thornton Pinckard," she said. "He's no good to me, and the infirmary won't take him, so I don't want him any more."

She was Laura F. Pinckard. She had called at the hospital in re-



"HE'S NO GOOD TO ME."

sponse to a letter written to her to come and get her husband.

Thornton W. Pinckard, so ruthlessly given away, says the Chicago American, had been a patient in the hospital since last January, suffering from paralysis. Medical skill had been of no avail in his case, and, under the ruling of the board of trustees, an application was made to send him to the city infirmary. The infirmary directors, after discovering that Pinckard was helpless, concluded that their institution was no place for him.

Then Mrs. Pinckard was appealed to by letter, setting forth the status of the case. Her husband, no longer a helpmate, would be a burden which she could not shoulder, and she concluded to give him away.

Shower Baths in Schools.

Shower baths have been placed in the boys' department of Public School No. 1, New York City. They will be used all the year round, and the boys are delighted.

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It is so perfect and comfortable in its adjustment that the patient in a short time forgets he is wearing it. (See the certificate of Mr. Daniel Johnson.) Sent postage paid to any address on receipt of price; \$3 for single and \$4 for double truss. In ordering, give location of hernia, right or left side and measurement. Satisfaction given. Money refunded when the truss is returned in good order. Address:

L. C. Bailey,

Room 15, 609 F St., N. W.

or 2921 M St., N. W., Was. D. C.

Yabley—There isn't a bigger nuisance than the man that is always insisting on treating. Mudge—He isn't half so bad as the fellow that never treats at all.—Indianapolis Press.

GENESIS OF A HYMN.

How Ira D. Sankey, the Singing Evangelist, Composed "The Ninety and Nine."

In the Ladies' Home Journal Cleveland Moffett tells how the greatest of all singing evangelists, Ira D. Sankey, came to give the world a hymn that will live long after his voice is stilled. It was during Moody and Sankey's first visit to Great Britain. As they were entering the train in Glasgow, Mr. Sankey bought a copy of a penny religious paper called The Christian Age. Looking over it, his eye fell on some verses, the first two of which read thus:

"There were ninety and nine that safely lay In the shelter of the fold."

"Mr. Moody," exclaimed Mr. Sankey, "I have found the hymn that I've been looking for for years."



IRA D. SANKEY.

(Singing Evangelist and Composer of Many Famous Hymns.)

"What is it?" asked Mr. Moody.

"It is about a lost sheep."

Two days later, in Edinburgh, they held a great meeting in the Free Assembly hall. As Dr. Bonar finished, Mr. Moody leaned over the pulpit and asked the singer if he had not a solo for the occasion. The thought of the verses he had read in the penny paper came to Mr. Sankey's mind, and, opening his scrapbook, in which he had pasted the clipping, he placed it before him on the organ, and, after a moment of silent supplication, struck a full chord and began to sing. And note by note came the now famous song. He composed it as he went along. What he sang was the joy that swelled in his own soul, hope that was born, the love for those who needed help. Thus he finished the first stanza.

Then, as he paused and played a few chords, waiting to begin again, the thought came to him: "Can I sing the second stanza as I did the first? Can I remember the notes?" And concentrating his mind once more for the effort, he began to sing. So he went on through five stanzas and after the services he put the melody in music.

OLDEST POSTMASTER.

His Name Is Roswell Beardsley and His Appointment Dates Back to 1828.

Roswell Beardsley, of North Lansing, N. Y., is unquestionably the oldest postmaster in the United States, it not in the world. He was born in 1809, and in 1828 was appointed by John Quincy Adams at the request of William H. Seward, a rising politician in Auburn, N. Y., and a law partner of the late millionaire, Nelson Beardsley, a brother of Roswell. Mr. Beardsley, now 92 years old, has held the office continuously since that time, and recently celebrated the seventy-third anniversary of his appointment. He has always given entire satisfaction to the public, never having been reprimanded for any lack of duty, and ever com-



ROSWELL BEARDSLEY.

(Appointed Postmaster by John Quincy Adams, in 1828.)

manding the love and respect of all who know him. Until within a few years he has always made out his quarterly reports himself, and though now unable to perform actual labor he visits the office daily and knows what is going on.

The receipts the first year were \$19.53; now they are from \$200 to \$300. It is therefore apparent that though regarded "well to do," if not wealthy, his money has not been made in the post office but by general store, farming and other interests. He was invited to Washington at the last inaugural by the president—his expenses with two attendants to be met—but was then too feeble to undertake the journey. His health is now much improved.

Hat Etiquette in Sweden.

It is the custom of most countries in Europe to hold the hat in the hand while talking to a friend. In Sweden, to avoid the dangers arising from this during the winter, it is no uncommon thing to see announcements in the daily paper informing the friends of Mr. So-and-so that he is unable, through the doctor's orders, to conform to this polite usage.

INDIANS IN REVOLT.

Do Not Like an Order Recently Issued at Washington.

Disgusted with the Command to Change Their Habits and Grass Huts and Live in Pretty Frame Houses.

A recent order of the Indian department has created consternation among the reservation Indians of the southwest. The order is to the effect that all Indians shall hereafter live in houses, and cast aside their native places of habitation. If there is anything that the average Indian holds dear, it is his teepee or grass house. It is as sacred to him as his dances, which are also fast passing away. The purposes of putting the Indians in frame houses are two. First, the wish to do away with their habit of crouching about in the hollows and timber during winter time, in their teepees. Again, this kind of structure is not healthful, and hundreds of Indian children die every year of exposure. Again, when the Indians live in tents they are apt to have more than one wife apiece, and indulge in their games and dances, much to the detriment of their moral character.

Most of the Indians, says the New York Tribune, have never lived under anything but huts of their own peculiar construction. Most of the tribes live in teepees in summer, but in winter they have grass houses, sod houses, caves in the hillsides and leaf-covered shacks in the valleys. The Wichita Indians, who live in southern Oklahoma, have the most complete houses of any of the Indian tribes in the United States. It is called a grass house. The Indians first build a framework, dome-shaped. Huge logs are set up in a cone, and these are covered with sod. The squaws then weave the long grass of the plains into a kind of thick matting. This is waterproof, and is laid



INDIAN GRASS HOUSE.

(Sketched on the Wichita Reservation Near Anakardo, I. T.)

in strips over the sod. A cone is formed at the top to turn water, and a small entrance is cut in the south side. A rude door is made to cover this. There are small holes near the bottom of the hut for breathing places, and in winter a chimney hole is cut in the top. But there are no windows of any sort. In summer the lower part of the sod house can be removed, leaving a good roof and open sides. In them they spend the warm weather. Storms have full sweep at them, but they do not seem to care for this. In case the wind blows too hard they go into some of the numerous caves that may be found on their reservation.

The Comanches do not live inside of houses of any kind. Their sole protection from the weather is tents made in the shape of the regulation Indian teepee. In these teepees they spend their winters, but in summer live under a leaf arbor. The Kiowas live or have lived much after the same manner. But these Indians are being made to go into the small two-roomed wooden houses which the government has built on their allotments. Some of the older Indians are objecting to the change, but they are under strict orders to move or suffer the consequence of having their annuity money cut off in the heart of the winter season.

The Pawnees, Poncas and Cheyennes all live in rough teepees both in summer and winter, although the Poncas have had for several years good houses on their places. But they continue to live in the teepees, exposed to the glare of the summer's sun and the blast of winter's snow, while the ponies are allowed to stand in the houses. There has been some change for the better among the Poncas of late, and a great majority are going back to live in houses.

The Cheyennes and Apaches are almost beyond the reach of civilization influences. They will have nothing to do with the white people, as a rule, and they scorn the little government houses which have lately been built for them. But the Indian agents will soon issue instructions to confiscate all the Indian teepees of these tribes, burn them and compel the Indians to accept the frame houses as their future home. It has been known to happen among certain tribes that when the old men were placed in houses they sickened and died. They say the atmosphere is too close for their wild nature. It is partly true.

Strange End of a Fight.

Harry Mangum and Jim Robinson, two colored men, disputed over a game of craps in Jackson, Tenn. Mangum drew a pistol and Robinson fled, pursued by the other. After Mangum had fired two shots he fell dead from heart disease. The intended victim is regarded with awe, and it is believed he was saved by a providential miracle.